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time, are in accord with current views, and quite likely are the true understanding of the matter. As to Paul's attitude toward the Sabbath he takes a moderate view, that Paul did not urge them to give up Sabbath observance, but not to perform it with Judaic rigor and emphasis. Others think Paul was much more radical in his idea of the Sabbath. Professor Salmond explains correctly the way in which Sunday superseded the Sabbath when he says: "No word of Christ, no decree of the apostles, is on record abrogating the seventh day and appointing the first." And had there been such, it presumably would have been put upon record. "Rather was it by a gradual way, under the sense of a divine propriety and the suggestions of apostolic practice," that the change came about.

The great majority of people need to read carefully a good historical and ethical exposition of the Sabbath, both in its Jewish and in its Christian form, and perhaps we still need to ask ourselves more precisely, what is the nature of the Christian Sunday, as derived from its predecessor, the Jewish Sabbath, and as derived from its own peculiar occasion and significance.

C. W. V.

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**Die juedische Litteratur seit Abschluss des Kanons.** Von DR. J. WINTER und DR. AUGUST WUENSCHKE. Erster Band.

This is the more important half of an anthology of Jewish literature since the close of the Canon. It is appearing under the joint editorship of a Jewish rabbi and a Christian theologian, with the coöperation of several other distinguished scholars, among whom are Dr. Fürst, the lexicographer, and Dr. Hamburger, the author of the well known Jewish Cyclopaedia. As this volume deals exclusively with the literature of the Hellenistic and Talmudic periods, it is full of interest for biblical students, since that literature is throughout directly or indirectly connected with the Hebrew Scriptures. Many curious specimens of early Jewish exegesis are to be found in its pages. The extent of the ground which it attempts to cover can only be estimated by those who have gone over part of it themselves. The editors have tried to deal in this part of their work with the so-called Apocrypha, the writings of Josephus and Philo, Jewish Apocalyptic literature, the Targums, the two Talmuds, the earlier and later Midrashim, and the small tracts appended to the Talmud. The value of the book consists principally in copious translations from the Talmud and the Midrash and the literary introductions which are interspersed. Much use has been made, of course, of the *Bibliotheca Rabbinica* of one of the editors, but still there is much fresh matter, including specimens of *Mechilta*, *Sifre*, *Sifra*, *Tanchuma*, and *Jelammedenu* by Dr. Fürst. The execution is weakest, as might be expected, in the treatment of Hellenistic and Apocalyptic literature. No specimens are given from the *Wisdom of Solomon*. But little is quoted from the *Book of Enoch*, and that is reproduced from the translation of Dillmann issued in 1853, no notice being taken of the Gizeh fragment. The absence of indexes, especially of an index of texts illustrated,

is to be regretted, but may well be excused in view of the excessive laboriousness of the undertaking.

W. T. S.

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**The Theology of the New Testament.** By WALTER F. ADENEY. [The Theological Educator.] New York: Thomas Whittaker, 1894. Price, 75 cents.

This book answers its purpose well. Its treatment of New Testament Theology is for popular reading, but yet is exact and scientific in its method. Nearly half of the book is occupied with Christ's teaching, which is taken up topically, and material gathered indiscriminately from the Synoptists. The Apostolic period is treated much in the same way, each chapter being introduced by a general discussion of the author and the period, which is followed by a topical treatment of the salient theological doctrines. The plan throughout is to show theological belief in its historical development. It gathers up first the threads of Old Testament doctrines and contemporaneous history, and works them skilfully on to the beginnings of Christianity. At every step in advance a picture is given of the theological status of the period, and an estimate made of the character of its chief characters. Development of doctrine is traced even in the individual writer.

The treatment is devout, well sustained and entirely clear of any scientific dryness. In fact, the evident purpose, as may be gathered from the general plan, is to put as much color into the book as is consistent with its more or less thorough treatment of the subject. The book is strong in its simplicity and devotional seriousness. The author shows an acquaintance with all the latest and best literature on the subject. He adopts the ordinary chronology and puts all the writings of the New Testament within the first century. The fourth gospel is accepted as of Johannine authorship, but as being more or less idealistic. The book is very helpful, both for its spirit and its method, and well repays reading.

C. E. W.

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**Our Christian Passover.** A guide for young people in the serious study of the Lord's Supper. By REV. C. A. SALMOND, A.M. [Bible Class Primers]. Imported by Chas. Scribner's Sons, New York. Price, 25 cents.

This primer fills an actual want in Bible Class literature. One would think from the style that the author, while writing, has a class of his own communicants constantly before his mind, and is simply talking with them in an easy familiar way, rather than endeavoring to furnish a text-book to be used in private study. It is doubtless because of this limitation that so many dogmatic statements appear in the little book. It would seem, therefore, to be suitable for Pedobaptist churches, and only a certain portion of them. But aside from this, the whole subject is made so easy and luminous that the book is very well adapted to its purpose, and can be recommended to pastors or others who are conducting Bible classes.

C. E. W.